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century. Further they show that there was an art in Lydia quite distinct from that of the Hittites and that of the Phoenicians. The presence of the early coins also strengthens the belief that the Greeks were more accurate in their references to the Lydians than has generally been supposed. For example, Mr. Hogarth points out that his discoveries attest the truth of the statement, made by Herodotos 1.94, that the Lydians were the first to coin gold and silver, and were the first retail dealers, acting between the Greeks of the coast and the people of the Asiatic inland.

Particularly important among the objects discovered are the fifty small statues of the goddess, which represent her almost universally as winged and holding an animal by either hand, the type known as the Persian Artemis. This title arose among the Greeks, Mr. Hogarth thinks, through the vague denomination of anything Eastern as Persian. No trace was found of the later Ephesian Artemis *multimammia*.

In view of the fact that a treasure was found in a similar place in the temple at Priene Mr. Hogarth advocates the investigation of the foundations of every temple in the hope of discovering the cult statue, as this was the most natural place for a dedicatory deposit.

The lecturer concluded by urging upon Americans the importance of undertaking the excavation of Sardis, the capital of Lydia, and presumably the center of her art and culture. T. L. SHEAR

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RICHARD HEINZE'S LECTURE

In the *Neue Jahrbücher* for 1907 Richard Heinze publishes his Inaugural Lecture as Professor of Latin at the University of Leipzig. It is entitled "Present-Day Problems in the History of Roman Literature". Like everything written by this critical mind, this lecture, too, makes highly interesting reading. Heinze begins with the open confession that in comparison with its modern sisters Roman Literature has been sadly neglected, at least in Germany, and that Classical Philology there has nothing to show which can stand comparison with books like Sellars' *Horace* and *Vergil*. It is a relief to hear a German scholar of Heinze's rank utter such an apparent heresy, and to see him emphasize the human side of literature as against the strictly learned. A splendid collection of materials for a true history of Roman Literature is what he says works like *Teuffel-Schwabe*, *Schanz*, and others furnish. Throughout Heinze's lecture there runs the demand, first voiced by his master—and the master of all of us—Usener, and later on brilliantly fulfilled in a different field by one of Usener's younger colleagues, now a colleague of Heinze's, namely Karl Lamprecht, whose lectures on *Geschichtswis-*

senschaft delivered at Columbia University a few years ago are still unforgotten by his audience, the demand, I say, to understand the *Psyche* of the individual author first of all, and then, the *Psyche* of his age and nation. It is interesting to note how in a matter of detail, namely that of style, this demand has recently been voiced by different men. A recent number of the *School Review* contains an article on Sentence Analysis in Latin. The author emphasizes the point that each sentence and construction is the expression not of reasoned logic, but of spontaneous emotional feeling, and wants to be understood as such. Even so does Heinze emphasize the psychological view-point. Briefly, and yet convincingly, he calls our attention to Horace's *Nunc est bibendum*, where the storm of patriotic enthusiasm finds its adequate expression in a period continued without a break through twenty-eight lines, and cleverly he contrasts this impetuosity with the short sentences of *Persicos odi, puer, apparatus*, with the numerous relative clauses of the *Carmen Saeculare*, with the simple sentence structure of *Diffugere nives*. This psychological attitude is still more pronounced in Heinze's treatment of Cicero's *Catilinarian Orations*. Here he demands, and correctly, it seems to me, that the interpreter shall not comment until he shall have first realized the situation confronting the orator, the end to be obtained by him in his speeches, and finally the circumstances under which the delivery took place, the audience to which it was addressed, etc. At another opportunity I hope to exemplify the fruitfulness of such a treatment of the speeches in a consideration of the closing paragraphs, and of the stylistic contrast between the second and third, as compared with the first and fourth, speeches. It would seem bad policy to go into a detailed analysis of the lecture here, because it ought to be read in full by everybody interested in Roman literature. Perhaps the article might be made accessible to the American public in translation. In spite of its necessary brevity, it is in my opinion one of the most important, as it surely is one of the most interesting, contributions to the study of Latin made in recent times. Anybody looking for suggestions as to subjects for a thesis cannot do better than to peruse it.

E. R.

THE DITTENBERGER LIBRARY

The library of Professor Wilhelm Dittenberger, who died recently, the University of Illinois has been fortunate enough to secure intact.

Wilhelm Dittenberger was for thirty-two years Professor of Classical Philology at the University of Halle and was a large contributor to the *Corpus Inscriptionum Atticarum*. His library is rich in epigraphical and palaeographical works, but it also